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The Bhagavata Number—I

Readers of the 'Kalyana-Kalpataru' will be glad to learn that according to the announcement made in the previous issue arrangements have been made to bring out the Eighteenth Inaugural Number of the Magazine in August next under the title of 'Bhāgavata Number—I'. It will contain the first three Skandhas or Books of the *Śrīmad Bhāgavata*, rightly called the Mahāpurāṇa, in original with its English translation. There has been a persistent demand for some time past from our readers that a faithful and complete English translation of the Bhāgavata should be brought out in the form of *Special Numbers* of the 'Kalyana-Kalpataru' as was done in the case of *Śrī Rāmacharitamānasa* of Goswami Tulasidas during the recent years.

The Bhāgavata is so widely known and read with devotion and reverence throughout India that it hardly needs any introduction from us. This unique production of the divine sage Vyāsa is the crowning glory of his life. It was written at the instance of the celebrated Devarṣi Nārada to bring solace to the author himself, who felt uneasy and discontented even after he had composed the wonderful *Mahābhārata*, the seventeen other Purāṇas and the *Aphorisms on Vedānta*. The great Devarṣi pointed out to him that the soul's thirst could be quenched only by hearing and singing the Lord's praises and the nectar-like stories of the blissful sports enacted by Him in the course of His numerous Avatāras or descents into the world of matter from the earliest period of cosmic history to the end of the last Dwāpara. And these sports of the divine Lord form the main theme of *Śrīmad Bhāgavata* as the title itself would show; for 'Bhāgavata' in Sanskrit means that which pertains to Bhagavān or the Divine Lord.

The teachings of the so-called Bhāgavata Dharma also centre round Bhagavān and inculcate devotion to the Lord in various forms. That is why *Śrīmad Bhāgavata* has been acknowledged as a scripture mainly devoted to the exposition of the Bhāgavata Dharma and this accounts for the great popularity of this work among the Vaiṣṇavas of all denominations, who rightly regard it equally sacred with the Vedas. But the greatest merit of

Śrīmad Bhāgavata, perhaps, lies in its wonderful synthesis of Bhakti and Jñāna, the advocates of which have always taken great pains to maintain the superiority of one over the other. This is our apology for bringing out the Bhāgavata Number, which it is hoped will be welcomed by the readers of the "Kalyana-Kalpataru".

The promoters of the 'Kalyana-Kalpataru' feel grateful to all its readers for having patronized this humble enterprise and hope it will continue to enjoy their fostering patronage. The journal is theirs; to widen its circulation and spread its message must be their own concern. Besides renewing their own subscription they are individually expected to enlist more subscribers for the Kalyana-Kalpataru. Those among them who, for some reason or other, may feel constrained to discontinue their subscription for the ensuing year are requested kindly to inform us as soon as this issue reaches their hands.

Manager,
The 'Kalyana-Kalpataru',
P. O. GITA PRESS (Gorakhpur) U. P.

The Lord of Vaikuṇṭha

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI. 30)

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ध्येयं सदा परिभवघ्नमभीष्टदोहं
तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।
भृत्यार्तिहं प्रणतपालभवाब्धिपोतं
वन्दे महापुरुष ते चरणारविन्दम् ॥

(*Bhāgavata* XI. v. 33)

"O Supreme Person ! I adore those lotus feet of Yours that are always a worthy object of meditation, put an end to all the failures and frustrations born of illusion and infatuation; like the cow of plenty they are never tired of yielding the desired objects of Your beloved devotees. They, O Lord, are the holy resort of all and lend sanctity to all holy places; Śiva, Brahmā and all other gods bow down to them; they afford shelter to those who seek them, destroy root and branch all their sufferings and misery and serve as a vessel to carry them across the seething ocean of mundane existence."

Unto Bliss

Remember—he whose heart is an eternal playground of noble sentiments of truthfulness, equity, love, forgiveness, fortitude, honesty, contentment, tranquillity, self-abnegation and joy finds the same virtues reflected in his life. Therefore constantly indulge in such noble thoughts alone.

Remember—so long as evil thoughts such as those of falsehood, injustice, spite, anger, intolerance, dishonesty, greed, restlessness, voluptuousness, remorse etc. continue to haunt the mind, a man can never be happy or pure in life. Therefore, drive them out of the heart. But if we constantly dwell upon the idea that these thoughts have to be expelled from the heart, they would not leave the heart, but would rather become stronger. By constantly repeating the resolve not to see the moon on a certain day when its sight is believed to bring infamy to the beholder, we are involuntarily led to behold it. Nobody would see the moon on that day if the idea of not seeing the moon were not present in the mind. The constant repetition in the mind of the idea that a certain house is haunted excites fear even if ghosts were not present there. But he who has no idea of a ghost would never be afraid of it. Even so if we repeatedly dwell on the idea of expelling the evil thoughts, the latter would refuse to go out.

Remember—if evil thoughts are to be replaced by pure ones, proceed with the work of entertaining noble thoughts instead of dwelling upon the idea of ousting the former. In place of the mundane affairs and the sins and evils of the world, start dwelling upon the great divine virtues of the Lord such as His auspiciousness, His blessedness, His kindness, love, fondness for His devotees, sublimity, truthful nature, righteousness, tranquillity, blissful character, desirelessness, solicitude for the good of all, even-mindedness and so on. Start reflecting and pondering on the truth and mysteries of God. Commence hearing, singing and dwelling on the delightful and charming stories of His pastimes. Being striving to meditate on His most attractive form, brimful with incomparable sweetness, which rains nectar all round and enchants the soul even of sages. Evil thoughts will automatically disappear as a sequel to this.

Mind you—do not think of evil even to introduce what is good. It is the thought of evil that keeps it alive and thriving.

Remember—the blissful Lord is a repository of endless exalted and divine attributes. Every single attribute of His is so holy, so comprehensive, so auspicious and so effective that once we start remembering and dwelling on them multitudes of happy thoughts and noble virtues will begin to flash of their own accord.

Remember—the whole world has emanated from God and it is permeated by Him through and through. God is absolutely blissful—the very ocean of virtues. The world too is, therefore, replete through and through with multitudes of blissful virtues. Your inner vision is

clouded and accustomed to see the dark side of things. That is why your mind has become a playground of evil thoughts. It is haunted day and night by hosts of devilish ideas. Leave them as they are and do not think of turning them out. Only turn your eyes towards the blissful Lord's blissful character and the string of His noble virtues. When the string of His noble attributes finds a place in the heart, evil ideas will immediately disappear and come to an end in the same way as darkness disappears and comes to an end at sunrise.

(*Kalyan*)

"*Śiva*"

Some Valuable Suggestions

By Jayadayal Goyandka

MEANT FOR ALL

The following suggestions should be carefully thought over. They are in every way invaluable and beneficial to all; they are useful and conducive to supreme bliss here as well as hereafter. Therefore, fully grasping them, we should always try to follow them in our daily life.

1. Every man and woman should practise with devotion Japa of the Divine Name in a disinterested spirit and to his or her utmost capacity.

2. We should try to remember God at all times and under all circumstances—whether we are moving from one place to another, sitting or standing and whether we are engaged in some work. To begin with, a practicant should make it a point to fix his mind on God after every half an hour, and then he should so train himself as to recall God after every fifteen minutes. The following four devices are likely to prove very helpful in this connection:—

(a) He should sit in a secluded place and pray to God in a pathetic mood and a choked voice in the following vein: "O Supreme Lord, I long for Your remembrance from the core of my heart; but finding myself helpless I implore You to help me in keeping my thought ever fixed on You." In this way a prayer should be daily addressed to God in doleful accents laying bare one's heart before Him. Sincere prayer even of a minute's duration proves very beneficial.

(b) He should practise Satsanga (communion with saints) regularly every day. If on any day he fails to get it he should study holy books and ruminate over the divine utterances.

(c) "Human life is most precious. It is through unique grace of God that we have stumbled on this rare boon. If I fail to attain the Lord even now, I shall be accounted the greatest fool in this world. This invaluable human existence should only be devoted to the highest pursuit. God-remembrance alone is that highest pursuit." One should communicate with one's self in this manner.

(d) "Who knows when the hour of death may come? The monster of death stands ready to devour us any moment. It is most imperative that our mind should remain fixed on God at the time of death, because our next existence is determined by our thought at the last moment of our life,

Leaving God, if the mind clings to some other thought at that hour, our next existence will be determined by that thought and our human birth will have been thrown away. It is, therefore, essential that we should practise constant remembrance of God; otherwise, a grave danger lies ahead of us." In this way even by recalling death every moment of our life one can develop aversion towards the pleasures of sense and be put in mind of God at all times.

Besides, the undermentioned practices too may help us in remembering God:—

One should bow down before one's elders every morning and evening. Those who have given up this practice should renew it from now. Obeisance should at all events be made to one's elders at least once a day. This practice, if pursued with reverence and devotion, will end all bickerings and quarrels in the house and will promote a spirit of amity and goodwill among the members of a family. This is no inconsiderable gain. The scriptures proclaim that he who makes obeisance to his elders augments his own austerity, spiritual glow, renown, modesty, vigour and piety, and attains longevity here and an exalted state hereafter.

Love is something most sacred; it gives rise to noble sentiments in the heart and fosters them, because love is fraught with self-abnegation and benevolence. Therefore, one should love God and all His creatures too because of Him. This practice can ennoble our feelings in a very short time and God too can be speedily attained. In the realm of love the ideal set up by King Daśaratha and Bharata is most laudable. Indeed, the Lord submits to the will of His loving devotee. Our love for one another should ever grow from more to more. Our only concern should always be to make ourselves useful to others. In our own homes we should inundate all with a flood of love. There is nothing in the world that can be given in return for love. Body, mind and riches, all can be sacrificed for its sake. One should minister to all to the best of one's ability. Service, benevolence and sweet and artless words are by far the best means of promoting love, which should be employed by all of us so that people may remember us with love even after our death. The Lord Himself proclaims in the *Gītā*:—

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ।

"Devoted to the welfare of all beings they too reach Me."

Service rendered to those who are senior in age or worthy of respect in other ways as well as to those who are distressed and helpless is all the more valuable. Whomsoever you meet, you should feel as delighted to see him as you would on meeting the Lord Himself. From your own point of view you should look upon all as God Himself; you should address sweet words to everybody. Service should also be rendered to them with the same attitude of mind. Service is so effective that it can melt the heart of even those who hate you and make them friendly to you. Hence one should serve one's father and mother, brothers and sisters, preceptor and one's father-in-law, mother-in-law and sisters-in-law with all one's being and resources; nay, one should serve every creature with a most cheerful heart whenever there is occasion for it.

Service is rendered either through money or through the physical body. We should deem it our good fortune if our money, our means of enjoyment, our riches and land—whatever the Lord has bestowed on us—is utilized in the service of others. We should feel supremely delighted in giving these things to others. While doing so we should feel that we are serving no other than the Lord.

In the same way, if an occasion for bodily service presents itself before us, we should render such service with the utmost care and most cheerfully. Both the means of service—money and the physical body—are indeed very valuable. In the one we have to part with money and other worldly possessions, while the other calls for bodily exertion. In other words, in the one we have to waive our possession over certain things; while in the other we have to shake off our egotism. Egotism and the sense of possession are the two main evils; and it is most essential to shake them off. Therefore, whenever you find an opportunity for service, seize it as real wealth. And if you ever happen to get an opportunity for bodily service, you should welcome it with the same joy as you would feel on meeting the Lord Himself.

Good people devote every single moment of their life to some noble pursuit. Life ends, but there is no end to work. The Lord speaks highly of the Yoga of Action in the *Gītā*. The Yoga of Action has its root in selflessness. Selfless service alone constitutes real Karmayoga. It never yields a contrary result, nor does it ever spend itself. A little practice of it cuts asunder the bonds of earthly existence.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

(*Gītā*, II. 40)

Karmayoga, therefore, should be practised with diligence and reverence, recognizing it as a direct service of the Lord. Service is a pile of precious stones; treating it as something worth grabbing, one should seize every opportunity of it rather rapaciously. There are numerous forms of service. To bestow honour and praise on others is also included in service. One should deem it a special favour of the Lord if one is called upon to do any menial service such as giving others water to wash their hands and feet, removing the plates from which food etc. has been taken, cleansing utensils and dusting floors and so on or removing the stools and urine of ailing persons and others' children. Any service that we render should be inspired by the noblest of sentiments. The best thing would be to view it as a service of the Lord Himself, because in this way one can attain the Lord in a very short time. If anyone takes service from us, we should feel that he is doing a great favour to us, that he does so only to liberate us. Again, if anybody accepts our services, we should feel that he has redeemed us. And if we minister to anyone looking upon him as no other than the Lord Himself, we are sure to cross the ocean of metempsychosis. Such a servant can obtain the reward of serving Lord Nārāyaṇa Himself. That is a very lofty sentiment no doubt. And it lies with the man who renders service to transform it into the service of Lord Nārāyaṇa. Wealth and all one's worldly possessions should be dedicated to the service of

those worthy of adoration as well as of the lowly and afflicted, with the feeling that it is Lord Nārāyaṇa who has manifested Himself in these forms to receive and accept his offerings.

Another advantage that should be taken to accrue from service is that it attenuates our sense of possession and thus makes us feel lighter and lighter. The third benefit we derive therefrom is that the spirit of generosity and compassion is fostered in us. And these divine virtues are of far greater worth than all our earthly possessions. If we depart from this world today, all the wealth and grandeur that we possess will be left here, and who knows to what end they will be applied behind us. It is obvious, therefore, that it is no good hoarding them. During our very lifetime they should be consecrated to the service of God, or else they may rather prove shackles for us. There is one more secret behind it. Forgetting God if our mind remains engrossed in these material possessions at the moment of death, we shall have to revolve in the whirligig of birth and death for countless lives. If, on the other hand, we utilize them in the service of others and they are benefited thereby then we should deem ourselves highly blessed. If we dedicate all that we call our own to the service of others in a disinterested spirit with the idea that that which belonged to God has been utilized in His service, we shall be much benefited thereby. At the same time we should also render bodily service to others with the same idea.

All of us should discharge our duties carefully and in the most efficient manner. We should be particularly careful to eschew greed. Truthfulness at any rate must be practised in an unqualified manner. One should take a vow to maintain truth even at the cost of one's life. A man could be reformed in no time if he could only turn his back on lying, deception, seeking to usurp others' rights and greed. It is a primary duty of man to give up attachment in any form or shape. In particular one should resolutely practise detachment with regard to gold, woman and one's own body. Lust, anger, and greed are the three formidable foes of man, which lead him straight to hell. (*Gītā* XVI. 21). Therefore, one should beware of them in particular. To covet honour, fame and position is to court death. Falling a prey to this desire, even the best of men fall away from the path of spiritual discipline. Lured by it, even those who have renounced both lucre and woman experience a set-back in their spiritual discipline and they fail to advance further. Hence one should shun these with meticulous care. Dispassion should be cultivated. Self-restraint is a strong fortification for protection against internal enemies; it cannot be penetrated by all. And self-restraint consists in diverting the mind, intellect and sense from the pleasures of sense. The mind and senses should be checked from running after worldly enjoyments through dispassion and discretion or even intimidation. That is the only way of protection.

Every man should study holy books according to his qualifications. The *Gītā*, the *Rāmāyaṇa*, the *Mahābhārata*, *Śrīmad Bhāgavata*, the Vedas and the Upaniṣads and so on make the best study. All persons are equally qualified to read the

Gītā and the *Rāmāyaṇa* as well as the utterances of exalted souls. They are most beneficial to all. Hence they should be regularly studied with devotion every day. The beloved Lord, the ravisher of our soul, should never be allowed to leave our heart; our mind should be ever engaged in remembering Him. Death may come whenever it chooses; but not a moment should pass without the thought of that Soul of our soul. The eyes should gaze upon His form alone; the ears should hear only His stories; the tongue should recount only His virtues and repeat nothing but His hallowed names; the head should bow to Him and Him alone and the hands should be engaged in doing service and offering worship to Him alone. That is to say, we should endeavour to see that our body, mind and all our senses are exclusively devoted to Him. Herein lies true manliness.

The following few suggestions should be particularly followed:—

(1) One should hear, recite, describe and contemplate with reverence and love the Lord's name, form, exploits, abode, true character, mysteries, virtues and glory.

(2) Placing an image of one's chosen Deity in one's house, one should devoutly and lovingly worship Him in the prescribed way by waiving lights before Him, offering Him food etc., hymning His praises and praying to Him with increasing devotion and love.

(3) Viewing the Lord with disinterested devotion as one's master, friend, child or lover according to one's mental attitude towards Him, the practicant should dedicate oneself with all one's possessions to Him and, ever content with His dispensation, should mould his conduct according to His will and commandments.

(4) One should cultivate dispassion and indifference towards the world and keep one's mind and senses under control.

(5) One should develop an intense longing for meeting the Lord, and take special pains to cultivate the fellowship of saints and study sacred books.

(6) One should be particularly careful to serve one's elders, to show compassion to one's fellow-beings and cultivate the spirit of selflessness.

(7) Completely forswearing error, sloth, luxury and sin, one should devote particular attention to the cultivation of noble virtues and pious conduct.

(8) Lust, anger, greed, infatuation, jealousy and other evil propensities and evil thoughts should be totally eschewed.

(9) Not a single moment should be wasted and time should always be devoted to the noblest pursuit.

FOR WOMEN

The foregoing suggestions are meant for all. Now I have to offer some useful advice for the other sex in particular. Bickering and brawling is generally rampant among women. This tendency is attributable to their ignorance. Therefore, with a view to promoting love and amity in the house they should speak polite words to all with a smile on their face. Their behaviour towards everybody should be respectful and friendly. Even if anybody shows temper to them they should make a polite reply with a cheerful and smiling face. Polite speech is the chief virtue of a woman. A woman who honours and respects others, treats every-

body lovingly and politely is rid of her egotism and stiffness and wins the pleasure of the Lord at an early date. If there is a quarrel in the family on account of some particular woman she should consider it a serious reflection on her conduct. She should be anxious, rather she should firmly resolve, to leave the world with a fair name. We can earn a good name only if our behaviour towards everyone is agreeable, congenial and friendly. Women are generally simple by nature; they develop inordinate partiality for their children, jewellery and fine dress. Attachment in any shape or form is a bondage, a stumbling block in the path of liberation. This should be given up as far as possible. In the interest of others one should literally part with these things (ornaments etc.). It should be regarded as a blot on the chastity of a man or woman to gaze on a person of the opposite sex. As for a widow, she should feel that if she ever casts even a casual glance at a man her sacred vow of continence has been adversely affected. Women of this country put more faith in all sorts of exorcism and hocus-pocus than in anything else. They are nothing but superstition and, therefore, they should be completely eschewed. If a woman solicits a favour at all, it should be solicited from the Lord Himself. A devoted wife would never entertain any desire at all. If she does solicit anything, she seeks for it from her lord alone and from none other. Even so one should never expect any thing from any one else than God. The best thing would be not to ask anybody for anything whatsoever. Women are advised never to resort to places associated with the name of some imaginary god or goddess. Instead of putting any faith in them they should worship only those gods and goddesses that have been recognized by the scriptures. They should adore goddesses like Pārvatī, Lakṣmī, Saraswatī and Sāvitrī, gods such as Brahmā, Śiva, the Sun-god, the Moon-god, the god of fire and the Wind-god, sages and saints like Vyāsa, Vaśiṣṭha, Nārada etc. and great devotees like Dhruva, Prahlāda and Hanumān. They should never allow themselves to be inveigled by anyone into worshipping gods and goddesses not recognized by the scriptures; for that would be putting a premium on the trade of impostors and charlatans. The so-called Pīrs and apostles should not be worshipped on any account. To offer worship to them and to seek the gratification of their desire through them is irreligion and stupidity. Hence they should be absolutely boycotted and denounced.

Every woman should make her house a model of cleanliness and purity. She should worship the Lord alone or the gods and goddesses recognized by the scriptures. As for the Lord's devotees, they are superior even to the gods. While serving food to her people and guests she should not make any distinction or discrimination in the matter of food-dishes. Any woman who has such distinction rooted in her mind is reborn as a bat after this life. This is borne out by the scriptures.

FOR BOYS

Here are some useful suggestions for the boys; the adults can also be benefited by them—

(1) Every boy should endeavour to

develop his physical strength. The following four practices will be found helpful in this connection:—

(a) Purity of thought and habits must be inculcated in them more than anything else. This will make them strong both physically and spiritually.

(b) They should take regular exercise every day. It renews one's vitality and energy.

(c) They should take milk both in the morning and evening in a reasonable quantity. Milk is nectar itself; it is a brain-tonic and body-builder as well. Nothing is superior to it as an article of food. It is highly profitable to take it at the end of one's daily exercise. Milk is Sattvic by nature and hence it exercises a wholesome effect on the mind. The boys should be particularly careful about their health. This is very essential for the natural growth of body and intellect.

(2) Every boy should be interested in developing his intellectual faculties. They are properly developed only through right knowledge (Vidyā) and a reverent study of the scriptures. The fellowship and service of elderly people and men of noble character and bowing to them induces purity of thought. The intellect becomes purer and sharper through the cultivation of ideal virtues, following the rules of good conduct and observing internal and external purity.

(3) Boys should not eat nor be made to eat with any person, whosoever he may be, from the same plate. Such an unhealthy practice tends to dull and cloud their intellect.

(4) Boys should learn to develop in their heart devotion to the Lord. In the wake of Devotion right conduct and noble virtues follow of their own accord. Devotion to the Lord is the precursor of all good conduct. Repetition of the Lord's names, meditation on His form, offering worship and addressing prayers to Him, making obeisance to Him and hymning His praises—all these form part of Bhakti. Boys should take keen interest in all these to make their life an ideal one. (*Kalyan*)

Who is Qualified for Salvation ?

Heaven as well as supreme happiness may be attained through Contentment. There is nothing greater than Contentment in this world. Those who have overcome anger and exultation alone can realize the joy of Contentment. In Contentment lies the highest Siddhi or achievement. Hear thou what King Yayāti said on this subject, I am relating that to you. Hearing it, the desires of men get withdrawn as the tortoise draws its limbs into its shell. Says King Yayāti: "When man no longer dreads or overawes another, when he becomes free from desire and aversion and does not betray any evil intention through body, speech or mind, it is then that he attains Brahma. He who has conquered egoism and ignorance as well as the attachment for wife and children, and who has realized the Self, that man of virtue alone is qualified for attaining salvation." —*Mahābhārata, Śānti-Parva,* XXVI.

Sakti—VII

(Continued from the previous number)

—By K. S. Ramaswami Sastri

THE URGE OF ŚAKTI: A NEW INTERPRETATION AND VALUATION

Śakti will be found on analysis to be the irresistible urge of Sachchidānanda in and through Nature as well as in and through all living beings. The evolution of Śakti cannot take place unless there was a prior involution of Śakti. Śakti is in bud in Matter as Force, is in blossom in life, and becomes the fruit in the Mind. Thus the Divine is not only the substratum of things. It is not the mere static silver screen of one uniform white colour on which the coloured and gallopping shadows come and go. It is of the very stuff of the dynamism of things. But it is not exhausted by such dynamism of an infinitesimal fraction of itself. Even in that dynamism its unity and its poise and its peace are not hindered in the least. It is itself in all its fullness even while the divine transformation of infinitesimal aspect of Itself takes place as Its own Līlā (Play) for a divine purpose *i. e.* the joy of the self-expression of Unity in Diversity. पादोऽस्य विश्वा भूतानि त्रिपाद-स्यामृतं दिवि । "A fourth of it has become the worlds. The remaining threefourths is eternal in Paradise."

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

"That is Fulness: Equally This also is Fulness. Fulness springs out of Fulness. If we take Fulness out of Fulness, Fulness alone subsists."

Thus there is not real irreconcilable contrast between Puruṣa and Prakṛti as posited by the current Sankhya Darśana. The Sānkhya Darśana as described in *Śrīmad Bhāgavata* and as taught therein by Kapiladeva to his mother Devahūti is an integral Sānkhya and not a dichotomised Sānkhya which we have in the Sānkhya Darśana of Kapila which is one of the six systems of Indian Philosophy *(Shaḍ-Darśanas)*

The highest affirmation of Vedānta—apart from the Nirguṇa or the Saguṇa aspect of the Absolute and apart from the illusoriness or the reality of the universe—is that the Absolute is the projection of the universe out of His own being and is the material cause (Upādāna Kāraṇa) of the universe as well as its efficient cause (Nimitta Kāraṇa). There is not in Indian thought a creation of the world out of nothing by a fiat of almighty God. *Ex Nihilo Nihil fit.* God becomes the world and is immanent in it and is its Lord and Ruler and yet transcends it. Even the Indian schools of thought which say that God is only the efficient cause of the universe while Prakṛti is the material cause of the universe affirm that Prakṛti is eternal but subject to the power of God (Īśwara). Thus in Indian thought the world is never put in antithesis to the soul. The *Gītā* says that the Soul is the Parā Prakṛti of Brahma while the universe is the Aparā Prakṛti of Brahma. They are related to each other, as like to like and not as like to unlike. We may well remember here what Dr. Martineau says in connection with the transcendental of Plato: "The universe did

not stand *opposite to the soul*, to be its object and antithetic term; but came up in us *in the shape of soul*, and simply looked in its own glass and broke into its own soliloquy. Like could only know like, or anyhow act on like: so that things to be cognizable by thought must be thoughts themselves; and thoughts, to hold good of thing, must be of the essence of things themselves."

It is therefore not right to merge ourselves in Nature or to negate it. We must sublimate and transcend Nature and Soul by realizing the Infinite Self of both which has become both and is yet in and beyond and over both. This realization will come not through mere Science which relies only on the senses and on the Lower Reason which analyses the data of the senses or through mere Philosophy which relies on the Higher Reason which synthesizes such data but through Intuitive experience of the integral infiniteness of Atmā or Brahma (these two terms refer to the same entity).

There is a lower agnosticism which merely rests in a cheap gibe about the unknowableness of anything. But there is a higher agnosticism which is the borderland between the Lower Knowledge (Science) of the senses and the Lower Mind and the Higher Knowledge (Philosophy) of the Higher Mind on the one hand and the Supreme Integral Infinite Consciousness born of Intuition in which the coloured radiances of the refractions of the prisms of the Lower Mind and the Higher Mind are reintegrated into the Supreme Eternal Infinite White Light of Sachchidananda. The latter realization is beyond speech and intellect (यतो वाचो निवर्तन्ते अप्राप्य मनसा सह) but is yet the fulfilment of speech and intellect and cannot be attained except by passing over the bridge of speech and intellect. That is why the *Kenopaniṣad* says:—

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो यथैतदनुशिष्यादन्यदेव तद्विदिताद्थो अविदिताद्धि ।

"The eye does not go there; speech does not go there; nor the mind. We cannot know and attain it by the Lower Mind or the Higher Mind. It is different from and above the Known and from the Unknown."

यदि मन्यसे सुवेदेति दहरमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपं यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ।

"If you think that you know It well, you know but little of it. What you and the gods know of it is but a portion of it. Therefore what you think as known is yet to be known."

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥

"I do not think that I know Brahma well. Nor can I say that I do not know It. I know It. He who among us knows It knows It as not being known or Unknown."

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥

"It is known to him who realizes that He does not know it. It is unknown to him who thinks that he knows it. It is unknown to them who think they know it. It is known to them who think that they cannot know It."

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥

"It is known if It known to the Intuition. He who knows It attains immortality. He attains the skill to know It by Intuition and by his Knowledge attains Immortality."

इह चेदवेदीदथ सत्यमस्ति
न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥

"If here you kow It, you attain the Eternal truth. If you do not know it here, great is your loss. The wise, searching for it in beings after beings, attain immortality, turning away from this life."

We must not feel puzzled by such Sanskrit terms as Brahma and Īśwara and Māyā or by such English terms as the Absolute and God and Creation. Brahma is Īśwara when in relation to Māyā or Jagat. The Absolute is God when in relation to Creation. In Itself it is Brahma or the Absolute. There is no necessary or compulsory or inevitable or inseparable or irremoveable relation between Brahma and Jagat. An infinitesimal aspect or mode of Brahma becomes the world but does not break up Its integrity or infiniteness or immortality. Nor can we characterize such manifestation as a mere shadow or unreality or appearance or dream or void. Creation is but the flash of God's Sankalpa (Will). Such Sankalpa itself is but the flash of the Ānanda aspect of Brahma. Ānanda itself is but the flash of the Chit aspect of Brahma. Chit itself is but the flash of the Sat aspect of Brahma. Sat and Chit and Ānanda are not separate. They are not three diverse aspects of Brahma. They are but one. Sat is Chit, and Chit is Ānanda.

It seems to me that the Scientist calling the Supreme Eternal Infinite as the Unknowable and the Solipsist calling the universe as a shadow (Chhāyā) or an unreality (Mithyā) or a dream (Swapna) or an illusion (Māyā) or a Void (Śūnya) and the Realist who affirms the same order of reality (Satyatwa or Satkhyāti) for Brahma and Chetana and Achetana are all of them mistaken in different degrees. The doctrine of Mithyā or Śūnya is in fact the counterpart of the agnostic doctrine of the unknowable. The Infinite may be Unknown but is not Unknowable. The temporal order consisting of Chetana (Animate) and Achetana (Inanimate) is but an aspect or mode of manifestation of the Supreme Eternal Infinite Sachchidānanda (Brahma) and is not of the same order of reality as the latter. Nor can it be regarded as unreality or non-being or Śūnya etc. The Buddhist concept of Śūnya (Void), the Adwaitic concept of Sadasad-Vilakṣaṇa (different from being and non-being) and *Anirvachanīya Khyāti*, and the Vishishtadwaitic and Dwaitic aspect of *Satkhyāti* are only partial visions of the Truth in relation to Brahma and the universe. That which is a mode of Reality cannot possibly be unreal. Merely calling the manifested reality as Vyāvahārika Satya, coupled with the use of the word Anirvachanīya (indescribable), does not and cannot solve the problem nor even give a fitting description of the problem. We need not a clear and correct and comprehensive statement of the inter-relatedness of the Phenomenon and the Noumenon. Our non-perception of the Truth is best called Asamyagdarśana

Khyāti and the inter-relation of the Noumenon and the Phenomenon is best described as *Avikāripariṇāma,* to use the Śākta Paribhāṣā (the technical philosophical terminology of the Śākta System). I have explained this matter in great detail in my work entitled "The Light of the Āgamas". The Chaitanya school of thought has a significant term *Achintyabhedābheda* which, considered literally, is akin to *Avikāripariṇāma.* But it does not recognize the Absolute which is beyond Name and Form and it posits only a Personal God. But the Śākta school of thought affirms God beyond Name and form and God with name and form and declares the identity of both.

One of the ways in which we can reach Truth is by analysing our own mind and its three daily recurring states, viz., the waking state and the dream-state and the dreamless state. Of course the certitude that we can derive from it is not comparable to the certitude found in the declarations in scriptures by men who have felt and contacted God and whose inner eyes have been opened and whose lips have been touched by the divine fire. But as these declarations themselves are diverse in proportion to the introspective capacity or to the plenary or less than plenary nature of the divine inspiration of the saints and sages and seers, we must welcome the psychological method as a power and adjunct of the method of scriptural investigation. In Śrī Vidyāraṇya's *Pañchadaśī* this method of psychological analysis is given a great prominence though it is rightly not given any exclusive prominence of importance.

It is often said by one extreme phase of the Adwaita system that the world is only a dream or an illusion. Is it possible to put the waking state and the dream state unto the same order of reality? I have discussed this matter briefly above but I propose to discuss it in greater detail here. When we wake after a dream we find the waking world just where we left it. But when we dream after waking, we do not find the dream world where we left it. In dream life there is a total lack of sequence or coherence, whereas in the life of our waking Consciousness there is sequence and there is coherence as well. The fact seems to be that only a portion of our mind is related to the waking state and that a subconscious portion of our mind is busy with the creation of dream-structures though in an incoherent fashion. It is hence not possible to compare the waking world with the dream world or to call it an illusion.

The Viśiṣṭādwaita school of thought says that in our dream experiences we experience creations of God as real as the creations of the waking world. But the untenability of this view is apparent when we remember that the so-called real world of dreams dissolves and disappears when we awake. Nay, it is not possible to create the forest or the mountain which we see in dreams within the room where we sleep. The dream creation is purely the creation of our individual mind. It may be asked whether we would create unpleasant dream experiences But if we are to receive the rewards of certain past actions by way of dream experiences, the Lord can compel our minds to create and experience such experiences, just as the superintendent of a prison exacts labour from the convicts. Some dreams are pleasurable creations by ourselves; some

are reproductions of the experiences of the waking world in this life, some are creations by dim memories of past events and experiences; some are mere fantastic creations and combinations of past experiences; and others are mere phantasies or tricks of the imagination. The Hindu scriptures tell us that some dreams are by way of prophetic warnings indicative of coming danger or death.

We must hence realize that the realities of the waking world from a higher order and level and type of reality than the experiences in the dream state. Below these portions of our mind which function in the waking state and the state of dream there is a vast subluminal self containing the store of our Saṃskāras or Vāsanās acquired in our innumerable previous births. When we analyze the state of deep sleep, we reach a totally different order and level and type of experience altogether. The Adwaitī takes his stand on it as proof of an undifferentiated bliss where all the diversities of the waking state and the dream state are dissolved and abolished. We experience happiness and we say also that we were not aware of anything. The Adwaitī takes this as proof of our experiencing Brahmic bliss but in a manner enshrouded in Avidyā (nescience). Some thinkers deny that we have dreamless sleep and say that we merely forget our dreams. But this theory is opposed to the facts of experience and cannot be accepted. There is a distinct state of totally dreamless sleep. One theory is that it is a merely toxic condition due to the fatigue caused by our activity in the waking state. Another theory is that it merely represents cerebral rest. But our experience of a positive feeling of happiness successfully confronts and contradicts these theories. The correct theory is that we are nearest to the bliss of Brahma in deep sleep whereas the bliss is scattered and subdivided and overlaid amidst the diversities of the waking state and the state of dream. But the sheath of Tamas lies between us and Brahma and prevents the full experience of the Bliss Divine.

Though the three states are mutually diverse and even mutually exclusive, yet in each one of them there is the shining of a continuous flame of self-consciousness. Our experience is: I saw the waking world, I had dreams, and I had a dreamless sleep. Every day we have the experience of these three states but we hardly ever pause to analyze them or to compare them or to make an intellectual construction to explain and harmonize them. The eternal Sākṣī or witness of the three states enters into all of them and regards them as his, he being also the eternal witness of them all. It is our inalienable consciousness that illumines the three daily recurrent states and gives us a sense of the eternal self-identity of our personality.

Just as we are a deathless factor in all these three states, we realize that we are the same factor in birth and babyhood and boyhood and adolescence and adult life and old age. The body changes at each of these stages just as the three states change each day. And yet we feel that we are one and the same. The next step is that birth and death are similar recurrent states and that we are their deathless witness.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥
(*Gitā* II. 13)

The next step is that not only do we realize our luminous eternal self-consciousness, but we realize also that we can never wish or even imagine our ceasing to be and that we are centres of love and bliss in our nature. In fact it is our nature as love and bliss that sweetens the minor loves—such as parental love, conjugal love, filial love etc.—which we experience. It is thus clear from psychic analysis that our real nature is Sachchidananda.

The greatest affirmation of the Indian philosophic thought is that Brahma is the one Eternal Infinite Absolute Reality, the individual souls and the universe being only phenomenal but not unreal self-appearances of the Oversoul in the realm of Time and Space or rather in the realm of Space-Time. Brahma is unknowable though dimly apprehensible by mind and is beyond the reach of speach. यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । The individual souls and the universe are not unreal or false but belong to the category of phenomenal reality. The self-manifestation of the infinite absolute transcendental Reality in the phenomenal plane as individual souls and the universe is not an illusory dream or Māyā but is due to the inscrutable formative power, which we may call as Māyā or Prakṛti or Śakti. The oneness of the Absolute is in no way modified or negated by such power of manifold self-manifestation. Being enfolds and transcends Becoming. Our knowledge of Becoming becomes a fetter of the Spirit—Avidya—only when it stops at itself without passing into the knowledge of Being. Becoming is but the overflow of the Ananda (Bliss) of Being. The truth is not in the negation of the perceiving soul or the perceived universe but in the sublimation of both into the causal state of creative Bliss. The One is the Object which is seen by the subject and the Subject which perceives the Object. The One becomes the All, and the All is but the One. The Reality is Cosmic and Supracosmic at one and the same time without losing its Oneness. Matter is only a mode of the Spirit. The Absolute in relation to the souls and the world is God. God *per se* is but the Absolute.

Let none imagine that the doctrine of the One Reality and that the doctrine of Karma or Rebirth have any mutual conflict. The evolving mind in an evolving body in an evolving universe rises on the wings of experience in many births to the height of the Infinite Eternal Supreme Reality. The sense of Divinity grows in us as we grow in purity of experience. The human life is but a term in a divine series. In the intuitive intro-spection of Yogic Samādhi, we can rise to the luminous height of unitive experience where all diversities are dissolved into an infinite Supreme Unity. It will be more appropriate to call it Supra-Personal rather than as Impersonal. In the language of the *Bhagavadgītā* it is a Triguṇatīta state. It can be Śuddha Sattva state or a Guṇātita state which can be called also Nirguṇa state. The former is a state of Being in Paradise; the latter is the state of Kaivalya *i. e.* self-awareness as the One Absolute.

The nature of the Absolute is Infinite

Being and Consciousness and Bliss (Akhaṇḍa Sachchidānanda). It is of the nature of Immortal Freedom and Eternal Glory. The ultimate constituent of the universe is Spirit, nor Matter. We can rise from the individual consciousness to the cosmic consciousness, and from the cosmic Consciousness to the Supra-Cosmic Consciousness. The goal is not an illusory freedom from an illusory bondage for an illusory soul in an illusory world. The goal is the self-awareness of the Infinite Sachchidānanda as Infinite Sachchidānanda.

(To be continued)

Mańthara

By N. Chandrasekhara Aiyar

If wickedness does not exist in this world, virtue will not shine forth. Where everyone is a saint, life may be drab and monotonous. Darkness is necessary for us to appreciate the value of light and sunshine. Creation consists in bringing into existence opposites which will serve as counter-parts of each other. The recognition of this fundamental feature of creation does not mean the postulation of any necessity for the existence of evil. What is sought to be emphasized is that we should take note of the circumstances around us and the factors that play a potent part in the moulding of men's lives towards a particular end. Of course, the eradication of evil is a paramount duty and a steady ideal to be pursued, so that ultimately virtue may triumph.

Every cloud has got its silver lining. The darkest night is generally followed by a bright dawn. Mishaps and misfortunes are sometimes blessings in disguise. If the crooked Mantharā was not created, it is possible that Śrī Rāma would not have achieved the glory of killing the monster Rāvaṇa. She was the *causa causans* of an event that brought relief to the whole world from the tyranny and oppression of one whose life was one career of misdeeds perpetrated on the strength of boons secured by him after the practice of long years of penance. He did not use his powers in the right direction and for the achievement of good. He abused them and met with his doom. In his fall, his whole race was involved.

One of the great lessons that the Rāmāyaṇa inculcates is that sinfulness has its punishments and righteousness its rewards, though the process of fruition might be delayed. When we see around us the wicked flourishing and the good going under, we are often tempted to exclaim whether there is any justice in the dispensations of Providence. Providence is, however, not blind or deaf. Triumphs egg on the evil-minded man to more deeds of evil, and the momentum thus gathered makes the crash terrific. On the other hand, the sufferings of the lowly and the pure are sent as tests of the firmness of our faith, and if one emerges out of them with a mind unbedimmed with frustration and unshaken by despair, his reward is assured.

Mantharā was a maid of Queen Kaikeyī. There is nothing in the Rāmāyaṇa of Vālmīki to suggest that she was crooked by nature. She poisoned the

Queen's mind against Śrī Rāma purely out of self-interest. She thought that if the crown was worn by Bharata, Kaikeyī would dominate the entire show and that this would lead to her own advancement. Extreme selfishness actuated her conduct; it was not wickedness. In explanation or extenuation of what appears to be somewhat strange conduct on her part towards Śrī Rāma, who was the beloved of everyone in the kingdom and who enjoyed the affection of Kaikeyī herself in superlative measure, Tulasidas has altered the original story somewhat and introduced an appeal by the Devas to Saraswatī, the goddess of learning, to influence Mantharā and make her put forward a plea for the banishment of Śrī Rāma and the coronation of Bharata. In the *Adhyātma-Rāmāyaṇa* also, this intervention of the gods is brought in to justify the otherwise inexplicable line which Mantharā took.

एतस्मिन्नन्तरे देवा देवीं वाणीमचोदयन् ।
गच्छ देवि भुवो लोकमयोध्यायां प्रयत्नतः ॥
रामाभिषेकविघ्नार्थं यतस्व ब्रह्मवाक्यतः ।
मन्थरां प्रविशस्वादौ कैकेयीं च ततः परम् ॥

The gods were interested in seeing that Śrī Rāma was not crowned but was sent to the forest, as otherwise Rāvaṇa might not have met with his fate for some time longer and would have been free to practise his cruelties and atrocities. Bhoja in his *Champū-Rāmāyaṇa* has hit off this incident of Mantharā's intervention in the following beautiful verse:—

यामेवाहुर्निशिचरकुलोन्मूलने मूलहेतुं
यस्याश्चित्तं प्रकृतिकुटिलं गात्रमित्रं बभूव ।
अम्भोजिन्याः शिशिरसरसः कासरीवाच्छमम्भः
कैकेय्याः सा हृदयमदयं मन्थरा निर्ममन्थ ॥

Freely translated, it means: Mantharā, whose mind was as crooked as her body, churned relentlessly the heart of Kaikeyī as a she-buffalo does the cool and limpid waters of a lotus-lake; and thus she became known as the primary cause of the destruction of Rāvaṇa and his race.

At first, the Queen did not listen to the importunities of Mantharā. She even told her that nothing would give her greater pleasure than the coronation of Śrī Rāma who was devoted to her as her own child, and she offered to Mantharā a necklace in token of the joyful news that she brought her. But Mantharā employed all her powers of persuasion to full effect to make the Queen realize what she would lose in prestige, power and influence if the King's wish was fulfilled. Kaikeyī yielded and brought pressure to bear upon her lord, reminding him of the promises he gave. Look at the tricks of fate and fortune! Kaikeyī believed that she was scoring a tremendous success by asking for her son's coronation, but she lost her husband and her son assumed the garb of a Sannyāsī and retired into a corner. She acquired an evil reputation from which she could never recover for the rest of her life, and she must have suffered perpetual pangs of remorse at the turn events took.

Vālmīki indulges in a bit of humour at the expense of Mantharā in more than one place. When Kaikeyī ultimately accepted her suggestion and the plan was successfully plotted, she began to describe the beauties of her maid and the attractiveness of her appearance in words that may appear sarcastic, if the poet had not made it clear that they were the outcome of sincere appreciation. A woman noted for natural deformities and ugliness, to

be described in terms of such praise about her physical charms, is one of the dexterous pieces of poetic art, introduced not merely to cause a little merriment in our mind but also to show that affection and attachment are blind and blur our visions to naked realities. When Bharata and Śatrughna returned to the capital from their grandfather's place and learnt of the havoc wrought by Kaikeyī at the instance of Mantharā, their sorrow and anger knew no bounds. The banishment of Rāma into the forest and the death of King Daśaratha were national calamities; and Mantharā was really responsible for both. One day, Śatrughna saw the maid at some distance from him crossing a hall from one end to the other, robed in silken clothes and bedecked with ornaments which Kaikeyī had given her. He flew into a rage, rushed at her and dragged her on the ground apparently with the idea of putting an end to her life. Mantharā screamed for help, but in vain; none was prepared to come to her rescue. Bharata, who was witnessing the episode, dissuaded Śatrughna from physical violence, stating that if Śrī Rāma heard of it, he would be the first to censure and admonish him. Śatrughna let go his hold on Mantharā, and she escaped with her garments tattered and her jewels strewn all over the place eliciting the scornful laughter of those who happened to see the incident.

Good cometh out of evil. Mantharā was the architect of Ravaṇa's destruction and Śrī Rāma's glory.

The Majesty and Mercy of God

The God whom life has taught me to worship needs no prayer of mine to induce Him to do me good. I cannot conceive Him as *waiting to be asked*, as not knowing that I need His help until reminded by somebody's prayer, or as knowing it but holding His hand till somebody begs Him to act. Surely the great God is no such churl. Did He create the universe, with me as an atom of it, but illuminated with the consciousness of it, because He had been asked? Has He kept me alive these eighty-seven years, never for an instant withdrawing His everlasting arms from beneath me, as an answer to my prayers? Does He need to be reminded that I am here, as though He were "talking, or pursuing, or on a journey, or peradventure he sleepeth and must be awaked"? Nay, nay! In whom do I live, and move and have my being? In Him. Whose the vitality of the air I draw in with every breath? His. Whose the pressure of the atmosphere, fifteen pound avoirdupois to every square inch of my body? His. Whose the firm support of the ground under my feet and the light of consciousness wherewith I am conscious of it? His. In whose light do I see what is visible, in whose sound hear what is audible, in whose strength do what is doable? In His. Who keeps my heart beating from moment to moment and the blood coursing through my veins? He who keeps the earth spinning on its axis, the fires burning in the sun and Orion on his stately march amid the constellations; He who paves the Milky Way with millions of worlds. Awful thoughts, my masters, and tremendous facts! Make it your practice, I pray you, to begin every day by meditating for a few moments on the *majesty and the mercy of God.* "Thou needest no prayer of ours to persuade Thee to bless us, for as the heavens are higher than the earth, so is Thy mercy beyond the striving of our thought." So let all liturgies begin. —Dr. L. P. Jacks

Three Verses of the Gita

By Basanta Kumar Chattopadhyaya

The following three verses occur in the 3rd chapter of the *Gītā*:—

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥
इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥
श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥
(33—35)

"Even the wise man acts according to his Prakṛti (nature). Men shall attain their Prakṛti; what can repression do? (33)

"For some objects the organs of sense have attachment; against others the organs have repulsion. One should not be subject to such attachment and repulsion which stand in the way of knowledge. (34)

"Even if one's own Dharma (duty) is imperfectly performed it is better than performing satisfactorily another's Dharma. Even death in the performance of one's own Dharma is desirable; performance of another's Dharma leads to fearful consequences." (35)

There are three qualities, Sattva, Rajas and Tamas, present in all men but in various proportions. In some persons Sattva predominates, in some Rajas, in some Tamas, in some a combination of two of them. The actual proportions of these Guṇas present in a man are determined by his previous acts. The particular caste in which a man is born is determined by the proportions of these Guṇas in the astral body (Sūkṣma Śarira) of the man just before his birth. If the Sattvaguṇa predominates, and Rajas and Tamas are subordinate to Sattva, he is born as a Brāhmaṇa. If Rajas predominates with Sattva as the next important Guṇa, he is born as a Kṣatriya. If Rajas predominates with Tamas as the next important Guṇa, he is born as a Vaiśya. If Tamas predominates with Rajas as the next important Guṇa, he is born as a Śūdra. (*Vide* Śankara's commentary on *Gītā* IV. 13). The duties of each caste are prescribed differently and are suitable for the qualities of that caste. They are mentioned in *Gītā*, Chapter XVIII, verses 42, 43 and 44*. What has been stated above is the meaning of the term "Guṇakarmavibhāgaśaḥ" in *Gītā* IV. 13†. It does not mean that the caste of each person should be determined by the qualities which he possess and the profession which he follows. The qualities and the profession may change from time to time. The qualities may indicate one caste and the profession may indicate another. The qualities of a man cannot be determined indisputably. All sorts of complications will arise if an attempt is made to determine the caste according to qualities and profession. The caste is determined by birth as clearly stated in

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* शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥
शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥
कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

† चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥

various places in the *Mahābhārata*, the *Manusmṛti*, the Upaniṣads and other scriptures*, and as would be clear from the castes of the various characters of the Purāṇas, the *Rāmāyaṇa* and the *Mahābhārata*, caste by birth is the general rule. There are exceptions due to the effect of Tapas (austerities) as in the case of Viśwāmitra.

Now to return to the three verses quoted at the beginning of the article; let us consider the case of a person in whom just before his birth the Tamas Guṇa predominates with Rajas as the next prominent Guṇa, and who therefore is born as a Śūdra according to the formula of Śankarāchārya mentioned above. There are various kinds of acts which come natural to a person in whom the Tamas is the most important and Rajas next in importance. Some of these acts are conducive to the good of the society, while some are not. It may be assumed that those acts which are good for the society are also good for the person who performs those acts and serve to elevate his nature, while those acts which are harmful to the society are also harmful to the man who performs those acts. Now the Śāstras prescribe for the Śūdra those acts which are suitable for his particular combination of Guṇas and also good for the society. Verse 33 of Chapter III says that a Śūdra is bound to perform such acts as are natural for his Guṇas. Now he may do two things. He may either follow the Śāstras and perform such acts as are prescribed therein; they are of course suitable for his combination of Guṇas. Or he may, under the influence of attachment and prejudice (Rāga and Dveṣa) disregard the injunction of the Śāstras and follow such other acts as are natural for his Guṇas (Chapter III. 34). In that case he will perform acts which are harmful to society and also to himself. He may try to follow a profession prescribed for a higher caste (Paradharma) and which therefore is not suitable for his combination of Guṇas; but sooner or later his nature will assert itself and he will be bound to perform acts which come natural for his Guṇas and as he will not follow the Śāstras he will perform harmful acts. That is why the next verse says that even if he can perform satisfactorily the duties of another caste, the consequences will be fearful and it would be better if he performed the duties prescribed for him even if he could not perform them well (verse 35). The very attempt to perform properly the duties of his own caste will work off the Guṇas in his nature, he will become free from Guṇas and if he has also a yearning for God, there will be nothing to stand in the path of his God-Realization. That is why it has been stated in *Gītā* XVIII. 45 that if a man properly performs the duties of his caste, he can thereby attain God. By proper performance of his duties it is meant that he will have no desire to enjoy the fruits of those acts (निष्काम), nor will he have any attachment for those acts (अनासक्त). He will surrender to God all acts done by him. He will perform all acts as means of worshipping God. In this way he can purify his mind and render it fit for the reception of divine grace.

* जन्मनैव महाभाग ब्राह्मणो नाम जायते । (Mahābhārata, Anu. 36. 2)

सर्ववर्णेषु तुल्यासु पत्नीष्वक्षतयोनिषु । आनुलोम्येन सम्भूता जात्या ज्ञेयास्त एव हि ॥ (Manu. XX. 6)

रमणीयचरणा रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वा etc. (*Chhāndogya Up.*, VI. xx. 7)

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः । ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रोऽजायत ॥ (Ṛgveda-Saṃhitā X. 90. 12)

The Instrument of Life

-By Kshetralal Saha, M.A.

Life is a psycho-physical affair. It is a cross-current and composition and constitution of forces of matter and spirit. It is an intricately corporate Body which is carelessly called Mind. It holds as a concordant and contending whole of power, eighteen elements or principles. They are the five senses of perception, five of performance, five vital forces or Prāṇas, Manas or the perceiving and feeling agents, Buddhi or faculty of decision and Ahankāra or the all-recipient Ego-Sense, all held together by the rarest of the material elements of the world, the Pañchatanmātras.

It is known as Linga-Śarīra or the super-subtle Body which pursues its way through births and deaths, inspires and sustains all activities and passive states of life and finally dissolves when the individual soul is about to pass into its eternal life without birth and death which is the meaning of the word Linga: लयं गच्छतीति लिंगम्. It is, it may be said to be the capital-city of the province of life of life. But it is better to call it the Government-House or Secretariat of the Government of Life. But we propose to call it the Archives of life in which even the most secret records and all records of the ever-changing life are permanently kept. All efforts and endeavours, all feelings and sentiments, all thoughts and ideas, imaginations and conceptions, motives and purposes, all facts, phases and fancies of life arise out of the Linga-Śarīra, and get their minute traces and vestiges finely inscribed on the elastic surface of the exquisite plate.

The Linga-Śarīra or the Mental Body changes and grows and grows as life proceeds from day to day, from month to month and year to year. The current of life, the ceaseless stream that makes life is formed of feelings, thoughts and actions, of countless feelings, emotions, passions, ideas, thoughts, intentions, desires, fancies and one thousand and one workings of the mind. Each of these workings of mind appears to come and go, to appear and disappear. Yet they are not like waves. Waves are not different from one another being the same water in composition. But the workings of mind have got different qualities, different properties, different moral contents and meanings. They may be virtuous or vicious, sweet or bitter, black or white, constructive or destructive, they may be like the touches of a girl or the claws of a tiger, bright as sunlight or dark like a subterranean Cave.

They come and go, but leave an effect, a trace, a plastic vestige, on the Mind-Body, the Linga-Śarīra. It is called Saṃskāra. It brings about change in the central system. It may be, it is, infinitesimally little; but it is there. No feeling, no thought, no action can pass without leaving a trace, its effect, to work itself out in the whole. Thus thousands of filmy forces, atomic agents and airy intents are working in and moulding and shaping the Linga-Śarīra, slowly, slightly minutely, to infinitesimal degrees. It is a wonderful Automaton; yet it is nothing material, nothing mechanical. It is

surcharged with consciousness, with intelligence, with diffused light of the all-intelligent Soul. So it is divine, it is human, it is mechanical: it is a mystery. The romance of life is here. Yet it is an instrument, the inscrutable instrument by which an unseen power is working the wheel of life.

The elements of man's inner life, the conscious, subconscious and superconscious factors that make the psychological contents of life that with their lasting effects, constitute nature, form character and guide conduct, fall under eight categories known as Aṣṭa Bhāvas: They are Dharma, Jñāna, Vairāgya, Aiśwarya and their opposites. Dharma is Ethico-religious power; Jñāna is intellectual power: Vairāgya is abstentional power, the power that accrues to a man from detachment from the world; Aiśwarya is prosperity and power to dominate others. These and their opposites, (1) immorality and impiety, (2) ignorance, (3) indulgence in pleasures and (4) inability and indigence physical and moral, in their many degrees, pass into one another, interweave net-works of qualities and characteristics and make the individual man with his moral and spiritual status, a character and a mode of conduct, an exceedingly complex dynamic whole that lives, moves and has its being in a set of changing circumstances.

The Linga-Śarīra or the fundamental Mental Constitution cannot have any meaning without the Bhāvas and Bhāvas cannot work, cannot proceed without the Linga. So it is stated in the Kārikā (52): न विना भावैर्लिङ्गं न विना लिङ्गेन भावनिर्वृत्तिः. Bhāvas arise out of the Linga and before disappearing leave their plastic traces, *i. e.*, moulding effects that are exceedingly subtle, to modify the Linga. The secret of the Karma-causation, the mystery of destiny, of Prārabdha, Sanchita and Apūrva, are all inter-involved in this slow and gradual formation of the Linga and in the Linga giving character and direction to the Bhāvas.

As the coral island forms and grows by concretion of the tiny adhesive skeletons of the coral insects under the ocean, so the Linga-Śarīra grows invisibly under the surface of the complicated course of life through the accumulation of the many adhesive vestiges of man's feeling, thought and action. Even highly educated men have got vague and chaotic ideas of life. What they know of life is the outward phases and factors of life, some of inward motives of it, but very little of its basis, of its truth. The truth of life, the central basis of it is involved in the Linga-Śarīra. All that is there in life and makes life springs from the Linga-Śarīra; all the lasting forces of life, those that give its meaning to life and make this meaning, reside in the Linga-Śarīra.

There is no Institution of God, no Secretariat with officers and clerks to record the virtues and vices, the good and evil doings of man. The ceaseless work of recording is being done day and night in the Linga-Śarīra. It is an exquisite Auto-Recorder not mechanical but living and life-giving. The eighteen elements of which it is composed are not things but forces. It is pervaded by the spirit of intelligence derived from the central spiritual principle of man that is called Ātmā or Puruṣa and that is all intelligence. It is connected with the fine and gross body, the Sūkṣma and Sthūla Śarīra, by an extremely fine ligament or membrane made of the Tanmātras.

The Linga-Śarīra is a development of what is called the Kāraṇa-Śarīra. The Kāraṇa-Śarīra is the first manifestation of Prakṛti from her state of equilibrium called Avyakta in which the three Guṇas are in equilibrium. The individual, as distinguished from universal, Puruṣa infuses Himself into Prakṛti as her equilibrium or stupor breaks and produces that which is known as Kāraṇa-Śarīra which in its turn produces the eighteen elements that by their incorporation create the Linga-Śarīra. The Kāraṇa-Śarīra is also called Ānandamayakośa, as it is full of ecstatic joy as Sattva-Śakti is predominant in it and Rajas and Tamas are subdued. It is also called Suṣupti, as waking and dream states disappear in it. The Divine Being is realized only here; so it is called विशेष the Seat of God. The Mahat-Tattva is no other than this, this Kāraṇa-Śarīra, this final origin of life.

The Linga-Śarīra is based on Kāraṇa-Śarīra. It is on the other hand covered by the Sūkṣma-Śarīra, called Viśeṣa (विशेष) in the Kārikās. The Linga cannot stand without the Viśeṣa or Fine Body: 'तद्वद् विना विशेषैर्न तिष्ठति निराश्रयं लिङ्गम्' (*Kārikā*, 41). This is also known as the Ātivāhika-Śarīra or the astral Body, the body in which the spirit passes after death. The soul is not emancipated at death. It passes ensheathed, that is enclosed in three bodies, the Kāraṇa-Śarīra, the Linga-Śarīra and Sūkṣma or Viśeṣa Śarīra. This last may be called Bhogāyatana—the body in which suffering and enjoyment take place after death.

The Linga-Śarīra has got nothing to do with pleasure and pain: does not feel sorrows and joys. All feeling occurs in relation to the gross and fine bodies. So the Linga is called Nirupabhogam, that is, unaffected by suffering and enjoyment, that is, is not touched by feeling. The Linga has passed through the portals of millions of births and deaths and will pass till the final release when it will be resolved and dissolved into Nature. It has assumed hundreds of thousands of bodies, celestial, human and animal, ascending and descending. Bodies are formed in accordance with the irresistible moral tendencies of the life that is lived. The Linga is compared with a dramatic actor: नटवद् व्यवतिष्ठते लिङ्गम्. It is playing one part after another, an animal part, a human part, a super-human part. It remains through, one identical Linga continues as it puts on different bodies and as it goes on changing from state to state. Prakṛti is vast; her capabilities and possibilities are inexhaustive. She can furnish endless materials to build different forms of life, high and low and lower—प्रकृतेर्विभुत्व-योगान्नटवद् व्यवतिष्ठते लिङ्गम्.

The ceaseless wanderings of the Linga continues so long as life's dependence on Prakṛti through attachment and desire continues. The Buddhi-Sattva, the supreme ego-Sense, the guiding principle of the Linga, the highest and the most powerful, must disconnect itself from other principles like Ahankāra and Manas and particularly from the Indriyas and identify itself with the divine spirit in absolute knowing or devote itself in love and reverence to the service of the Divine Person, who is Truth and Love and Beauty embodied. When the Buddhi-Sattvas self-dedication to the Divine Person is complete, the personiformed Soul absorbs it together with other elements. In fact all non-divine Bhāvas ceasing to function, the Linga break, asunder and becomes one with nature and Ātmā becomes free to enter upon an eternal life of love with God. Life of disease and death ends; immortal life begins. And so सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता.

The Bliss of the Self

-By R. Krishnaswami Aiyar

1. MISTAKEN CONCEPTIONS

We have seen that Selfhood can be postulated only of that entity who transcends and rules over the body, the senses, the mind etc. and is able to perceive them and their activities as a witness distinct from them. While so, if anybody says that Selfhood belongs to the body, the senses etc. which are non-Self and are inert, the Śāstras are well justified in calling him a big thief, as stated once before. It was also stated that, once he commits the mistake of imposing Selfhood upon the body etc., he will easily have the daring to commit other sins. When the Self is really the object of the highest love, he thinks that that definition applies to the body etc. and, once he does so, he naturally becomes ready to commit all sins for their sake. The attributing of Selfhood to the body etc. which are non-Self is perceived only during the waking and the dream states. Pain also is experienced only in those two states. There is no such mistaken attributing at the time of deep sleep and there is no misery at all there and we experience only happiness. From this also we clearly see that misery is present only as long as the non-Self is mistaken for the Self and that happiness alone is experienced when the Self has no connection with the non-Self, is purely detached and is content to be a mere witness. If the misery perceived in the waking and dream states had any inherent connection with the essential nature of the Self, it could not be absent during deep sleep and must be felt there also. But we do not experience it. On the other hand, we experience there a happiness which is unmixed with any the slightest unhappiness. If sweetness is an essential attribute of sugar, can we conceive of sweetness being present in sugar sometimes and being absent from it at other times ? It is the nature of sugar to be sweet and sweetness can never leave it. When all the senses are tired and go to sleep, the inherent bliss of the Self becomes apparent. During the waking and dream states, though happiness is felt, it is never unalloyed and is ever mixed with pain as there is the connection with the body, the senses and the mind. Bliss, pure and unmixed and free from any tinge of pain, is had only in deep sleep. The reason is that the bliss experienced there is the Bliss of the Self itself.

A crystal is really colourless. Why does it sometimes appear red ? If the red litmus or other red flower is placed near it, the colour of the flower seems to have coloured the crystal also. Similarly when the Self seems attached to the body, the senses, the mind etc. which are non-Self, during the waking and dream states, misery which really belongs to the non-Self seems to be in the Self itself. If we remove the red litmus to a distance so that its colour may not be reflected in the crystal, the crystal will appear in all its purity. Similarly during deep sleep the red litmus of non-Self, namely, the body, the senses, the mind

etc. is kept away from the Self and the Self therefore shines in all its pure blissful state inherent to it. We thus see that we experience pain and sorrow only when we have the sense of *I* in the gross and subtle bodies.

2. THE SLIP

It is this attachment, the sense of 'I' in the non-Self, that is the cause of all our sorrows. When asked what death is, the sage Sanatsujāta replies that it is not the God of Death but really only the falling away from one's real nature: प्रमादं वै मृत्युमहं ब्रवीमि. The person who has not slipped from his innate nature need never come under the rule of the God of Death. Even if the slip is the slightest one, he immediately comes under the latter's rule. It is not possible to say when we had our first slip. It is a great mistake to think that we can remedy in a moment the defects which have been deep-rooted in us from a very long time before. We can see some appreciable result only, if we gradually and steadily practise the means prescribed for the eradication of those defects. If our past bad deeds begin to bear fruit, we get misery; if the good deeds begin to bear fruit, we get happiness. If we want to direct our mind towards a particular object, it must not be disturbed by misery at that time. Only when it is free from disturbing factors, will it be pure. In other words, all sins must be eradicated. Similarly when the mind is disturbed by the desire for objective pleasures, it can never be concentrated. We must therefore keep the mind free from desire also. Till we realize in actual experience that the body etc. are not the Self, the idea of doership as an attribute of the 'I' in us will persist. As the Lord has stated in the *Gītā*, it is not possible for anybody to remain inactive even for a single second: न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत्. If we must therefore be active in some way or other, it is only reasonable to say that we must avoid all sorts of prohibited activities and engage ourselves in the activities enjoined by the Śāstras. Even among the enjoined activities, those which are dictated by desire lead only to further bondage. It seems therefore that we must confine ourselves to those activities as are enjoined by the Śāstras to be compulsory. The ancients would even restrict the word Karma or Action to such activities only as do not lead to bondage: तत्कर्म यन्न बन्धाय. The several sacrificial rites and other activities prescribed in the Śāstras have therefore to be performed without any the slightest desire for their fruits and in a spirit of obedient surrender or oblation to God. It is only then that they will not bind us. The Lord has emphasized this point repeatedly in the *Gītā*.

3. DUTY HAS ITS OWN REWARD

Some people say that there is no benefit at all to be obtained by the performance of the Nitya or compulsory activities and that their performance only prevents us from inccuring the sin of not performing them. That is, the performance of the Sandhyā worship and other daily duties do not lead to any accummulation of merit or to the attainment of heaven. But as their non-performance is sinful, we have to perform them only to save us from that sin. That is not the conclusion of the Vedāntī. It is not proper to say that there is no merit in performing an action enjoined

by the Śāstras. If they had only considered the significance of the word 'Injunction', they would not say so. There are three necessary elements involved in any Injunction. Firstly, the possibility of performing the action enjoined; secondly, its conduciveness to a positive benefit to the person performing it; and thirdly, the absence of any possibility of a great harm being caused to him. As the daily duties are certainly enjoined by the Śāstras, they cannot be wanting in the second element mentioned above. They must be conducive to a positive benefit, that is, some desirable result. In the Pūrva Mīmāṃsā, it has been decided that, even though no reward is promised expressly for the performance of the sacrifice known as Viśwajit, still the ordinary heaven must be taken as the reward, as the sacrifice is one enjoined by the Śāstras. There is no reward mentioned even for the sacrifice known as Rātri Satra. From the laudatory passages that follow the injunction, a similar reward is inferred for this sacrifice also. It may be said that as these two sacrifices come under the category of desireful actions and as no specific reward is mentioned in the context, sage Jaimini may be justified in inferring a positive benefit in the case of these sacrifices also and that the same reasoning will not be applicable in the case of daily duties. There is a passage in the Upaniṣads which says generally that one attains Pitṛloka by Karma. Sage Jaimini could well have relied upon this passage कर्मणा पितृलोकः as a positive textual authority prescribing the Pitṛloka as the reward of all action enjoined by the Śāstras. As however he did not do so, this passage must be taken as not applying to desireful actions. There can therefore be no objection to interpreting this passage as laying down the reward of Pitṛloka to those who perform their daily duties properly and without desire. It may be asked, is not the purification of the mind the result of the performance of daily duties ? It is no doubt so and it is the most important result. But the Pitṛloka is a secondary benefit which also ensues as the result of the performance of daily duties.

Further, the non-accrual of the sin said to be consequent on the non-performance of daily duties is of a purely negative character and cannot be the resultant of the performance of those duties. Again, the non-performance of the duties is itself of a negative character and cannot be the cause of sin which is certainly positive. This is not consistent with reason. We must therefore conclude that there is a positive benefit that accrues from the performance of the daily duties. But we must not allow our mind to be attracted by that benefit and we must do the actions as our duty and make an oblation of them to God.

If we do so, our mind will become pure. If it becomes pure, there will be no desire or vacillation in it. The mind made so pure will easily turn towards the Self. The sense of 'I' in the body, the senses etc. which are different from the Self will disappear. Detachment like that of the great Saint Sri Sadasivendra will be possible.

शान्ताहंकृतिदोषः सुसमाहितमानसः कोऽपि ।
पूर्णेन्दुशिशिरभावो राजत्यानन्दसत्यचिद्रसिकः ॥

The realization that the Self is essentially unrelated to anything is possible only in the case of one whose mind is entirely detached and is pristinely pure. The realization of the Self is possible only for him. He is perfect and has nothing to strive for.

Sri Ramakrishna and Dwaita Siddhanta

By P. S. Venkatasubbarao, M. A.

In the spiritual firmament of the 19th century the brightest star in the galaxy of Hindu saints and seers is Sri Ramakrishna Paramahamsadeva. Earlier by a few centuries hailed from Bengal another peerless Bhakta, Lord Gourānga known more familiarly as Sri Krishnachaitanya whose depth of learning was no less than the heights of Bhakti which he attained. The episodes in the life of this remarkable devotee teems with many an incident of a wonderful type of Bhakti. He literally electrified the whole of Bengal with devotion to Śrī Kṛṣṇa. Sri Krishnachaitanya drank the sweet nectar of the Lord's name perennially, revelled day and night in orgies of devotional Sankīrtanas, and made himself and others mad with Kṛṣṇa-prema. Such Bhakti, called Parā Bhakti or Rāga-Bhakti, says Sri Ramakrishna and his great disciple, Vivekananda, is given only for Īśwarakoṭis to enjoy. A parallel to him in our ancient lore, we have in Prahlāda who everyone knows was a *Krishnagrhī*. Sri Ramakrishna and Vivekananda speak of this Rāga-Bhakti as follows:—"An ordinary man can at best achieve Bhāva. None but an Īśwarakoṭi attains Mahābhāva and Prema. Chaitanyadeva attained them". (Gospel) "When this highest ideal of Love is reached Philosophy is thrown away. Who will care for it? Freedom, Salvation, Nirvāṇa—all are thrown away......Who cares to become sugar, says the Bhakta. I want to taste sugar. Who will then desire to become free and one with God"? (The Complete works of Vivekananda, Mayavati Memorial Edn. Vol. III, p. 99) Though Vivekananda would equate such an ecstasy of Love with Adwaitic realization[1], we know from the biographers of Sri Krishnachaitanya that he taught that "He and I are not the same and that the ego in man can hold communion with Him only by the cultivation of Prema and Bhakti[2]".

Some centuries later Sri Ramakrishna Paramahamsa showed to the world that he experienced a similar Prema for Kālī, the Mother. There is a curious contrast between these two great Bhaktas. Krishnachaitanya was a profound scholar-cum-saint while Sri Ramakrishna was almost illeterate. The former danced and drank of God only by Bhaktimārga but the latter did many things more. Sri Ramakrishna taught the world by precept and practice that there is a bewildering variety in the field of God-realization. Says he "I had to practice each religion for time—Hinduism, Islam, Christianity. Furthermore, I followed the paths of the Śāktas, Vaiṣṇavas and Vedantists. I realized that there is only one God towards whom all are travelling; but the paths are different". (Gospel p. 57) In the words of M. to whom we owe the celeberated *Gospel*, there is in Sri Ramakrishna "a wonderful synthesis of knowledge, love and renunciation. Many divine experiences

1. Man himself is transfigured in the Light of Love and he realizes at last the beautiful and inspiring truth that Love, the Lover, and the beloved are *one*. (The Complete works of Vivekananda, Vol. III, p. 100)

2. Lord Gourānga by Shishir Kumar Ghose, Vol. II., p. 276.

have passed like huge steam boats through the deep of the inner consciousness" of Sri Ramakrishna. "Many cannot understand it" (Gospel p. 462). He owed it all to a simple image of Mother Kālī in the temple at Dakshineswar. In this respect, the Paramahamsa excels Chaitanya and the wonderful variety of religious experiences which he had easily marks him out as a unique personage in the annals of the history of saints all the world over. Hence it is on the strength of his own experience Sri Ramakrishna is never tired of dinning into our ears "Some people indulge in quarrels" saying, "One cannot attain anything unless one worships our Kṛṣṇa", or "Nothing can be gained without the worship of Kālī, our Divine Mother" or "One cannot be saved without accepting the Christian religion". This is pure dogmatism. "The dogmatist says "My religion alone is true, and the religions of others are false". "This is a bad attitude. God can be reached by different paths". (Gospel p. 124)

In the pages of the Gospel the interested reader can find with profit parallels to all schools of Vedānta. The positions which the Dwaitī and the Adwaitī have maintained in their dialectical treatises are stated in a simple and naive manner and illustrated with the most commonplace examples. It is worth while to find out from Sri Ramakrishna's own utterances what kind of spiritual experience he liked most and to trace also Dwaitic concepts in his teachings. The orthodox adherent to the Vedantic school may find it difficult to accept the veracity of Sri Ramakrishna's religious experiences for the Master was in various moods which in the eye of such an adherent are opposed to one another. But the liberal thinker who could cut himself from the moorings of an inveterate traditional view will yet find echoes in the Gospel of the avowed orthodox faith.

What was the personal religion of the Paramahamsa? It is perhaps in one sense not proper to attempt an answer to this question for to pin him to a particular phase of realization would go against the very essence of his teachings. It is not the purpose, however, of this article to lable him definitely as this or that but only to show that in the wide variety of religious experiences he was privileged to enjoy by the grace of his Mother, he seems to have had a partiality for one type of realization, even as a Master of many pleasure-houses, all of them attractive as they may be, may have a liking to one among the houses specially. This partiality, therefore, would not carry with it any invidious discrimination.

We know from Ramakrishna himself how Totapuri, an adept in Adwaita and whom the Paramahamsa refers to as 'Nangṭā' in his talks, was struck by the marvellous capacity of the saint and offered to give him Adwaitasākṣātkāra. Ramakrishna would not accept it unless he had the Mother's permit. So he ran to the Mother, got it and after great difficulty was enabled to realize the Adwaita Brahma. But the Paramahamsa confesses that he has a constitutional infirmity for Adwaita. Says he "Once I fell into the clutches of a Jñānī (Totapuri), who made me listen to Vedānta for eleven months. But he could not altogether destroy the seed of Bhakti in me. No matter where my mind wandered, it would come back to the Divine Mother. Whenever I sang

of Her, Nangṭā would weep and say 'Ah! What is this?' You see, he was such a great Jñānī and still he wept. (To the younger Naren and the others) Remember the popular saying that if a man drinks the juice of the alekh creeper, a plant grows inside his stomach. Once the seed of Bhakti is sown, the effect is inevitable: it will gradually grow into a tree with flowers and fruits". (Gospel, p. 760)

This constitutional infirmity for Adwaitānubhava is frequently expressed by the Paramahamsa on several occasions. Commending the path of Bhakti for the people of Kaliyuga he says of himself "And, 'I don't want to become sugar; I want to eat it. I never feel like saying, 'I am Brahma'. (Gospel p. 104) A sort of impatience, if not disgust with Adwaita seems to be conveyed to us on the occasion of a meeting the Paramahamsa had with an Adwaitic monk. When the Paramahamsa questioned the monk about Brahma the latter replied 'Brahma is Sound. It is OM'. Ramakrishna significantly asked if there was not something indicated by the Sound and the Monk true to his Adwaitic creed replied "That itself is the thing indicated as well as indicator". Suddenly, the Paramahamsa went into Samādhi and returning to the normal plane of consciousness he passionately prays to the Mother 'Please don't make me unconscious. I should like to talk to the Sādhu about Satchidānanda. I want to be merry talking about Satchidānanda'. He then turns to the Adwaitic monk and says sharply" 'Please do away with your 'I am He'. Let us now keep 'I' and 'Thou' to enjoy the fun". (Gospel p. 319). This predilection of the Paramahamsa, we are told by himself, on the occasion of his talks at a festival in Adhar's house, Aug. 1884 is due to Divine will. "No, I have not kept it (the Ego to enjoy Divine bliss). It is God himself who has left it in me" (Gospel p. 462). To Narendra his most pet disciple he says on the *Soham* attitude "But only a line divides the two—that I may enjoy divine bliss" (Gospel, p. 940). He maintains his avidity for enjoying this bliss by a telling simile: "Bhakti may be likened to a woman who has access to the inner court of a house. Jñāna can go only as far as the outer rooms" (Gospel: p. 844). It is needless to multiply instances and we may conclude with what Sri Ramakrishna declares unequivocally "In my opinion one should realize both the Nitya and the Līlā and then live in the world as a Servant of God" (p. 837). "After realizing the Absolute he should climb down to the Relative and live on that plane in the company of Devotees, charging his mind with love of God. *This is my final and most mature opinion* (p. 196). May we not now with some courage at least hold that if it was a matter of choice for Ramakrishna between Adwaitānanda and Dwaita bliss he preferred the latter to the former and like Chaitanyadeva liked to be immersed in the depths of Divine Love?

We may now beg leave of the Paramahamsa himself to claim him as a Dwaitī—for we find him to be unduly put up as an Adwaitī—for he says "I accept all paths. I respect the Śāktas, the Vaiṣṇavas and also the Vedantists. Therefore people of all sects come here and *everyone of them thinks that I belong to his school.*" (Gospel, p. 499) The fundamental concepts of the Dwaita school are

summed up in a stanza in Sanskrit which is quoted below to one able to see after the survey of parallels how much indeed we find in Sri Ramakrishna the Vedānta of the Dwaitīs.

The most important concept in Dwaita is the supremacy of God (Hari). Śrī Madhva divides categories into independent and dependent and postulates that Viṣṇu alone is independent and the rest are dependent on Him.

स्वतन्त्रमस्वतन्त्रं च द्विविधं तत्त्वमिष्यते ।
स्वतन्त्रो भगवान् विष्णुः……………… ॥

(*Tattvasaṇkhyāna*)

This is the foundation of the whole Dwaita structure and because Hari is absolutely supreme the system places so much reliance on His Grace. Man is nothing but straw before Him and everything is under His control. It is by His will that Jīvas are kept in bondage and are also liberated. All their efforts are of no avail if they donot have His Grace.

We may now look up to Sri Ramakrishna: "To tell you the truth, everything happens by God's will. When He says 'Yea' everything comes to pass, and when He says 'Nay' everything comes to a standstill" (Gospel p. 765). "You may try thousands of times, but nothing can be achieved without God's grace. One cannot see God without His grace" (p. 106) "Bondage and liberation are both of the Mother's making. By Her Māyā worldly people become entangled".

One of the fundamental points on which the Adwaitī and the Dwaitī are opposed to each other is the reality of the world. The Dwaitī is naturally wedded to the task of upholding the reality of the world as much as the Adwaitī to refuting it because it is the keystone in the Dwaita structure and without the establishment of an entity which is "as real as Brahma and different from Him in essence" Dwaita will have little or no *raison detre.* The Vivartavāda holds the view that the world is an illusion, the effect of Nescience. But the Dwaitī contends that God has created the world and it is *Īśāvāsya, i e.,* Īśasya āvāsayogyam and *ipso facto* accounts for its reality. It is as real as God. यादृशं ब्रह्मणः सत्त्वं तादृशं जगत्स्वपि—If, says Śrī Madhva sharply, the Adwaitī preaches that the world with all its pains and pleasures is an illusion, then first and foremost, his statement itself must be an illusion. मिथ्यात्वं यदि दुःखादेस्तद्वाक्यस्याप्यतो भवेत् (*Anuvyākhyāna* I. 17) Trivikrama Paṇḍitāchārya, the direct disciple of Śrī Madhva is so much provoked as to indulge even in a vituperative refutation of the doctrine of unreality of the world.

On the tests of Reality which is defined as comprising (1) existence in space and time (त्रैकालिकनिषेधाप्रतियोगित्वम्) (2) unsublatability (अबाध्यत्वम्) and (3) Efficiency to produce effects in experience (अर्थक्रियाकारित्वम्) the Dwaitī vouches for the reality of the world. Pratyakṣa, Anumāna and Āgama are pressed into service to maintain it.

What the Dwaitī achieves with so much ado, we find Sri Ramakrishna hitting at it quietly. "Everything in the world appears real on account of God's reality behind it" (p. 617). "If the world is illusory", says he, "then you too are illusory. The teacher who gives the instruction is equally illusory. His words too are illusory as a dream" (p. 206). "I don't explain away the world as Māyā. Were I to do that I should get short weight" (p. 622).

Dr. Sarkar, who attended on the Paramahamsa during the last days of his illness observes "Is everything delusion ? Then whose is this delusion ? And why this delusion ? If all know it to be delusion, then why do they talk ? I cannot believe that God is real and His creation unreal". The Paramahamsa approves this and says "That is a good attitude" (Gospel p. 897).

Plurality of Jīvas, which are countless in number, an intrinsic difference among them, such difference being characterized by *Tāratamya* (gradation) and the dependence of all Jīvas on the supreme Hari are the other conspicuous features of Dwaita.

These characteristics of the system are essentially the ramifications of conceiving Difference (Bheda) as of the very essence of things. It may be noted that it is because Difference obtains in the very Swarūpa of Jīvas, it persists in Mokṣa too and it is here we have the disparity between Difference which Rāmānuja also admits and that of Madhva's. In Rāmānuja's system although there is difference among the many it is not *Tāratamyavyāpta*. Indications of a *Swarūpa-yogyatā* and multiplicity of Jīvas are doubtless meant in the following utterances of the Paramahamsa:—

When a visitor questions Sri Ramakrishna, "Can one get the longing for God through frequenting the company of holy men ?" the Master replies, "Yes, it is possible. But not for a *confirmed* scoundrel. A Sannyāsī's Kamaṇḍalu made of bitter gourd, travels with him to the four great places of pilgrimage but still does not lose its bitterness." (p. 161) And as an instance of the opposite type we find Sri Ramakrishna speaking of Rāga-Bhakti: "Some acquire Rāga-Bhakti directly. It is *innate* in them." (p. 104) "Through different instruments God's power is manifest in different degrees greater and smaller. Therefore *all men are not equal.*" (p. 709)

Bhakti is the prime Sādhana for the Mumukṣu in Dwaita.

And Mukti (Release) is 'हित्वान्यथारूपं स्वरूपेण व्यवस्थिति' (return to the original state). This Mukti is possible only for those who realize the Swātantrya of Hari and the Pāratantrya of the rest:

सुखमेव मे स्यात्, दुःखं मनागपि मा भूत्, इति निखिलापेक्षितस्य मोक्षस्य भगवत्स्वातन्त्र्यतदन्यास्वातन्त्रैक-साध्यत्वात् ।

It is needless to point out how Sri Ramakrishna again and again stresses on the importance of Bhakti as the easiest means for God-realization. When the Ego, which as he says, is so difficult to get rid of absolutely, persists so doggedly in us, the Paramahamsa commends for us the relationship of Master and Servant in regard to God, a trait which is so prominent in Dwaita Vedānta. "The relationship of master and servant is the proper one. Since this 'I' must remain, let the rascal be God's servant" (p. 32).

We may now venture to claim the Paramahamsa as a Dwaitī and when that celeberated Madhusūdana Saraswatī, who dedicated his life for maintaining the infallibility of Adwaita and Adwaita only himself has shown a weakness for Dwaita.

Surely we have every hope that the Paramahamsa would condescend to be a Dwaitī though he passes mostly for an Adwaiti.

In This Place

—By Beverly E. Finch

To know when in difficulty of any kind that God is right in the place where the trouble seems to be—in our physical organism, in the office where we work, in the car we are driving, in the home we are building—to recognize this as the place where we shall find Him, this brings spiritual order, fearlessness, and peace. To centre our attention upon the presence of God as "in this place" casts out every fear that would poison our thinking in regard to a situation.

To be specific, if a doctor's diagnosis, for instance, has decreed that we are in danger of impaired eyesight, we can place our hand over our eyes and know that the eternal life of God is surely in this place, that life is here in its fullness, revitalizing, illuminating, and invigorating every cell and atom of our body, perfecting and healing our eyes. We can change the human decree and let divine perfection be established in us. No matter which organ or part is involved—heart, brain, lungs, appendix—God is no respecter of parts or persons, and His is the only presence and power.

If we are inspecting our new home in the course of construction and find that activity has reached a standstill because certain materials are unavailable, instead of becoming discouraged and disheartened we should know as we gaze on the unfinished job that God is in this place, that He can and will change all appearance of lack into plenty, so that the work may proceed. His supply always equals every demand.

If we are writing a book, painting a picture, or digging a ditch, and preface the work by knowing that God is in this place, He will make easy and successful our way.

If in our office or home it seems that "the very Devil has taken over and is in charge," as one person declared to me, we should realize that God is in this place, that "this place" is any and every place where trouble seems to be. Then we shall be able to bless ourselves and the other persons involved, and everything about the situation will become more orderly and amenable to reason. God is principle, the principle of perfect harmony.

Every negative situation is an opportunity to prove the power within us, it is an opportunity to overcome and attain victory.

God is with us to take immediate charge of any situation and to bring about harmony. All ways and all means are at His command.

Perhaps the place where we have worked for a long time has become a rut, and we are not making the progress we should. By declaring that God is in this place the whole picture will eventually change. We need to realize that there is only the eternal now. When the desire for greater good fills us we shall know that it is the presence of God within us saying, "I have prepared a place for you." This is the time to relax in the consciousness that He will bring all good things to pass. "Faith is assurance of *things* hoped for, a conviction of things not seen." We shall find that God does satisfy the desire of every living thing.

Wherever you are at this moment—on a streetcar, in a classroom, in a cottage or hotel, on shipboard, in an airplane or on a streamliner, in a new job or an old one—speak these words silently:

"Surely God is in this place;

Within, around, He fills all space."

They will bring you the blessing you need.

OM

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Illustrations

(Tri-Coloured)

Salutation to Thee my God

In one salutation to Thee, my God, let all my senses spread out and touch this world at Thy feet.

Like a rain-cloud of July hung low with its burden of unshed showers let all my mind bend down at Thy door in one salutation to Thee.

Let all my songs gather together their diverse strains into a single current and flow to a sea of silence in one salutation to Thee.

Like a flock of homesick cranes flying night and day back to their mountain nests let all my life take its voyage to its eternal home in one salutation to Thee.

—Rabindranath Tagore

Regd. No. A. 334.

Who is a Saint ?

Sri Rama says :—

"Saints as a rule have no hankering for the pleasures of sense and are the very mines of amiability and other virtues. They grieve to see others in distress and rejoice at the sight of others' joy. They are even-minded and look upon none as their enemy. Free from vanity and passion, they are conquerers of greed, anger, joy and fear. Tender of heart and compassionate to the distressed, they cherish guileless devotion to Me in thought, word and deed; and giving honour to all, they are modest themselves. Such souls, Bharata, are dear to Me as life. Having no interested motive of their own they are devoted to My Name and are abodes of tranquillity, dispassion, humility and good humour. Again, know him for all time, dear brother, a genuine saint, whose heart is a home of all such noble qualities as placidity, guilelessness, friendliness and devotion to the feet of the Brahmans, which is the fountain of all virtues. They never swerve from the control of their mind and senses, religious observances and correct behaviour and never utter a harsh word. They who regard both obloquy and praise alike and who claim My lotus feet as their only possession,—such saintly souls are dear to Me as life and are veritable abodes of noble qualities and embodiments of bliss.

—*Śrī Rāmacharitamānasa*